architects who may contemplate a journey abroad, to the fact that a visit to Jerusalem will afford much interest, and if they will give their attention to the investigation of the doubtful points, they will themselves derive much valuable information from the research, and contribute greatly to elucidate biblical antiquity. It requires not only the *accuracy* but the *eye* of the *travelled* architect, who has been accustomed to antiquarian research, to decide on the disputed points; the doubts arise principally from the discoveries and descriptions being by those whose attention had not been previously directed to architectural detail.

The published works of Mr. Williams, Mr. Bartlett, and Dr. Robinson, and the notes by Mr. Tipping to Dr. Traill's new edition of Josephus, with others, will direct the attention of those who may contemplate what is now only a summer's excursion (a visit to the Holy Land) to the debateable ground, and I will take this opportunity to state, that I shall not only be willing, but even feel obliged, by being consulted, as I have many questions to ask and much information to obtain on a subject which has at intervals occupied a portion of my thought.

Jerusalem stands on the southern extremity of an elongated plain of a range of limestone mountains, elevated about 2,000 feet above the Mediterranean Sea. The city is bounded on the east by the valley of Jehosaphat, in which runs the brook Kedron, on the south by the valley of Ben Hinnom, on the west by the valley of Gihon, and on the north by the plain alluded to. The general appearance of the country around is dreary, desolate, and barren; the valleys and ravines, however, are fertile, and the olive tree flourishes on the sides of the hills and ravines. Jerusalem occupied the site of four hills: Zion, or the upper city, on the south-west; Moriah (on which the temple was built), on the east; Bezetha, the new town, on the north; and Acra, the lower city, in the middle; and to the north of Zion. Zion was the highest of the four hills: it is computed about 250 feet above the valley of Jehosophat. A deep valley, called Millo, separated Acra from Moriah, which was in part filled up by the Asmonæan race, in order to join the lower city to the temple. The continuation of the valley is called by Josephus the Tyropœon, and separates Zion from Acra as well as from Moriah. Zion was probably the first of the hills occupied, and on it stood the city or strong place of the Jebusites, which was finally taken by David A.M. 2957, who made it his capital, instead of Hebron, and called it the City of David. "He built round about from Millo inward," and Hiram, King of Tyre, sent cedars, and carpenters, and masons, and built him (David) a house on Zion. Mount Moriah, at this period, was the threshing-floor of Ornan, the Jebusite, of whom David purchased it, as a site for the house of the Lord, which Solomon began to build 32 years after the defeat of the Jebusites (A.M. 2992).* This mount is also the spot where Abraham had raised an altar to make the offering of his son Isaac as a sacrifice. The building the house of the Lord (Solomon's temple), as described in Kings and Chronicles, has given rise to many ingenious designs, learned dissertations, and curious theories. Solomon† having selected 70,000 men to bear burdens, 80,000 more to hew in the mountains, and 3,600 to oversee them, sent to Hiram, King of Tyre, to send him "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and that can skill to grave with the cunning men that are with me in Judah and Jerusalem," whom David his father had provided. And Hiram sent him a cunning man (endued with understanding). From the description by the sacred penman which follows, Wilkins has designed a Greek Doric temple, supposing from the situation of Tyre on the coast that the architecture of Greece at that period was adopted in Syria. I must own I at one time inclined to this view, that is, as regards the style of the architecture of the temple; but after exploring the coast of Syria, and after an examination of the remains of the Egyptian buildings, I have thought it likely that the architecture of the temple resembled more the architecture of Egypt than that of Greece. We know there was much communication between Egypt and Syria. Solomon had horses and linen from there, and married a daughter of Pharaoh; and by a monument cut in the work (of Egyptian design, and of the period assigned to Sesostris), at the Nahr al Kelb, near Beirout, on the coast, a cast of which was brought to this country by Mr. Bonomi, and placed in the British Museum, we see that the architecture of Egypt was used in Syria at a spot more remote from the parent country than even Jerusalem, and a similar monument has been since found in Cyprus, whereas I am not aware that any example exists of Greek architecture of the age of Solomon in Jerusalem, or even Syria.

The two pillars, "Jachin and Boaz," erected before the temple, and "the porch before the house,"‡ remind me of the Egyptian obelisk and the great propylons, whilst the "chambers round about the house," the "flat ceilings and roofs," resemble much more the temples of Egypt than those of Greece, besides the total absence of any indication of a pediment and slanting roof, in the description of Solomon's temple,—features so prominent in the Greek temples. However, there is little hope of a satisfactory solution of this problem,—the successive destruction and rebuilding of the temple, I fear, has obliterated all traces of its original style.

After the first destruction of the temple by Nebuchadnezar, it was rebuilt and dedicated in the fifth year of the reign of Darius, A.M. 3416. The second temple—of which, I believe, there is no description on record—was rebuilt by Herod about four years before the birth of Christ, after having stood, like the former, about 500 years.

This building of Herod is the temple of the New Testament, and was the scene of many of the events of our Saviour's life. The description of it by Josephus, though perhaps much exaggerated as regards its beauty and dimensions, proves that it was a building of greater magnificence than any of the preceding ones. When more favourable times than the present will allow of excavation and further research on its site, it is probable that many fragments will be brought to light, and a restoration of its main features may be accomplished with some degree of certainty. (Some of the existing antiquities, which I shall hereafter describe, are probably of this period.)

During the great siege of Jerusalem by Titus, A.D. 70 or 72, the destruction of this work of Herod was so complete as to verify the prophecy that "one stone should not be left on another."

Since then the site of the temple has been occupied by various buildings, Christian and Saracenic,—and finally the present mosque of Omar was built, partly of ancient fragments,—a spot so sacred to the Mahommedan that none others are allowed to enter even into the outer enclosure, much less to explore the building, and only a few other individuals by stratagem have succeeded in obtaining a casual inspection of this mosque. M. Bonomi, accompanied by Messrs. Catherwood and Arundale, were however, some few years since, allowed to examine, measure, and make drawings of every part, under a misapprehension of the authorities that they had been deputed by Ibrahim, Pasha of Egypt, to report on the alleged dilapidated state of the mosque.

To proceed with the topography of Jerusalem. It seems probable that Acra was occupied in the time of Solomon, and was always, as it is now, the most populous part of the city.

Bezetha was a suburb occupied by the increasing population until the time of Agrippa, who enclosed it with a wall *a few years after* the crucifixion. (It is necessary to bear this fact in mind, as my plan of the restoration of the city walls, according to Josephus, has relation to *this* circumstance.)

At the *present day* Jerusalem is surrounded by an embattled wall of imposing appearance, built by the Sultan Soleyman A.D. 1542, partly on old foundations; they are about 2½ miles in circuit, built of small squared stones, decorated at intervals by plain patnas, with fragments of older materials, columns, &c., worked in; and in many parts the ancient walls are standing to a considerable extent, both in length and height (which we shall hereafter allude to more particularly). Of the five gates now open, those called Zion and Damascus are the most ornamented, and the latter is a fair specimen of the style of the period. The wall runs in a north-east direction to the Damascus gate, and continues eastward to the north-east boundary of the city, abutting on the valley of Jehosaphat. The wall from thence runs southward, forming the eastern side above the same valley, the greater portion of it being also the enclosure of the temple area, in which is seen an ancient gateway, walled up, known as the Golden Gate. A portion of the south wall of the enclosure of the temple forms likewise the city boundary, from whence there is a considerable jutting out of the wall southward, on a portion of the rock of Moriah, called Ophel. The south wall passing westward across the Tyropœan valley, passes over the upper part of Mount Zion, half of which is now without the walls. At the summit the wall turns off at right angles to the north, where it unites with the citadel, now called David's Castle. This being the entrance from Jaffa and Bethlehem, the gate here is called not only by those names, but also the "Pilgrims' Gate," who generally arrive in the Holy Land by way of Jaffa. The wall diverges to the north-west (and completes the western boundary), where it joins the angle at which I commenced the circuit.

Of the objects of most note within the walls, commencing at the north-western corner, are the Latin Convent, where travellers usually take up their abode;—the Church of the Holy Sepulchre, situate in the western part of the city, a description of which was given us two sessions since by Professor Willis, containing, among other assigned sacred localities, the site of the Crucifixion and the Sepulchre of our Lord, and the cave where St. Helena discovered the cross;—the "Via Dolorosa," or the way by which our Saviour carried the cross from Pilate's house (on the site of which is the present governor's house) to Calvary, passing under by the Gate of Judgment, and the arch of "Ecce homo," which is probably one of the ancient gates. On the site of Pilate's house, the "Scala Santa" (by which Christ ascended, now at Rome, was taken. A large excavation, called the Pool of Bethesda, is seen in front of the north wall of the Temple, enclosing probably part of the deep ditch in front of the famous fortress of Antonia. Another pool near to the tower of David, perhaps that formed by Ezekiel, and near the same tower, is the spot where the Protestant Church is being built. The convent of the Armenians is a large building, said to be on the site of the martyrdom of St. James; and, lastly, the mosque of Omar, which is by far the grandest object existing at Jerusalem at this time. Without the walls are some excavated tombs on the north and north-west, and in the Valley of Jehosaphat: those called the pillar of Absalom and the tomb of Zachariah, I described in a paper read here some few years since.

Passing by the garden of Gethsemani, from the valley of Jehosaphat, where exist some olive trees of great antiquity, a road leads to the summit of the Mount of Olives, which commands a fine view of Jerusalem. A hill, called Mount Offence, the traditional site of Solomon's idolatry, and the Hill of Evil Counsel, the supposed site of the house of Caiaphas, where the priests and elders took counsel to destroy Christ, are conspicuous features in the scenery around Jerusalem.

Opposite the village of Siloam is a fountain called of "The Virgin," from whence is a subterranean communication for the water to the Pool of Siloam, by a channel cut in the rock through the ridge called "Ophel." The pool is reached by a descent of time-worn steps: the clear refreshing waters, which ebb and flow, and the beauty of the vegetation around on the walls of this pool, impart a peculiar charm to the spot. This, and the cultivated spot below, at the intersection of the valleys by the Well of Nehemiah, form a sort of oasis in this desolate region.

Near here is a remarkable white mulberry tree, the scene of the martyrdom of Isaiah the prophet.

The sides of Zion, without the walls, contain a mosque on the site of the tomb of David; and the places of the sepulchres of the kings of Judah (probably formed in the rock) may be found buried under the accumulation of ages, and the ruins of the ancient palaces and buildings which once embellished this now half-

* 2 Chron. iii., iv., v.
† 2 Chron., ii. 18; v. 2—7.

‡ 2 Chron. iii. 15.

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